baskets with two weaves filled with custard-apple tree leaves between, and which are impenetrable by rain. There are also hébechets [or: ibichets], which are the sacks through which they strain their manioc flour. Also, there is the couleuvre [lit: 'adder'—because of its snake-like shape?—Ed.], a kind of arm-long sock to press the flour in. They attach the top to a peg and from the bottom roll a staff which they weigh down heavily, either by sitting on it or otherwise, and in no time their flour is dry. Others make matoutous, which are their tables. They are low, some round, some square, a little higher than a cassava. All this small handiwork which we have mentioned is made of certain large rushes that they call oualomam [oualloman] that they dry and split into long, thin strips and paint black or red before using them. The red is from annatto, the black is from [65] the gum tree or the sandalwood which they burn. So that the dyes will be fast, they dissolve the second bark of a certain tree in water, which gives a strong liquid glue. They wet the reeds with this, then put on their annatto or black, then rub the reeds again with the gluey water. After drying in the sun, the paint never comes off. Others among them make belts; others fishing lines and so forth. When they go to bed, they always make a fire beneath their beds.

The Labors of The Women

The women are almost slaves of the men. They provide them with food and drink, take care of the children, and follow them everywhere to prepare their food.

As soon as they get up, they also go to bathe. Then they begin to scrape and shred manioc, make bread for breakfast, and prepare whatever they have for their husbands. Breakfast over, the women go to work. Some go to their gardens to plant manioc or sweet potatoes with a pointed stick, since they do not use hoes; others weed. The men do not trouble at all with that. The women who stay at the hut make cotton hammocks or make oil to rub or grease their husbands' hair with. They make this oil from a seed which they call couâheu. They first let the seed rot, then dry it over the fire, then knead it between their hands, often spitting on it. Then they put it in the sun for a while and afterwards throw it in their couleuvres and press it to squeeze out the oil. They also make oil from the

484 ajoupa or sheds, which they cover with leaves, and they sleep there. Most of them tie up their hammocks to a couple of trees and sleep without further ceremony. Unfortunately when they are in the woods [36] or along the seashore the mosquitos wake them up with their humming, and if this is not sufficient, they sting them so terribly that one must be an unfeeling fellow not to be bothered by them. [88]

286 The Caribs cut four big pieces of wood which are round and 352 smooth. They lean and attach two of these to the purlins of the house. The other two are firmly bound crosswise over the first ones. One of these is above and the other is below, in proportion to the size of the hammock they wish to make. Around this frame women pass their cotton thread which they handle well, although they don't exert themselves too much. They leave half a foot unwoven at both extremities and divide this unwoven part into small groups of (looped) threads. They tie a thin cord, called ébenebou, at the first group of looped threads. This cord is extended (out from the threads) to the length of the arm and then is bent back and passed through the second bundle of looped threads (thereby forming a large loop). From the second bundle this same cord is extended outwards a similar distance and is bent back and passed through the third bundle of looped threads, and similar loops are made up to the last bundle of threads (where the ébenebou cord is tied). A thicker cord is passed through the tops of these large loops (which are thereby drawn together), and this is the cord by which they suspend the hammock wherever it will 513 be hung. This hammock is a protection against snakes, ants, and other dangerous pests. The Caribs make a fire underneath at night to protect themselves from mosquitos and cool air. I have seen some Frenchmen who put mattresses on these hammocks to sleep as in Europe, always in line with the long dimension. This is different from the Caribs who sleep across the shorter dimension (in line with the two suspended ends), and use half of the breadth as a covering. [192]

491 Among the Caribs a bridge is a plank of wood or a felled tree across a brook. They do not use anything to bridge the large rivers, and they either become wet or cross over them in a small canoe. [361]

396 The Caribs hollow out and make a small canoe from a tree called by the French Holland cheese, because the axe cuts it like cheese. These canoes are used either when they are grating manioc or to go to some neighboring place. It rots immediately if left on the ground, but when it is soaked in water it lasts a sufficiently long time if it is taken out and set to dry. [175]

411 the sap which comes out is pure poison. They dip their arrows into it. [67] There is another kind of arrowhead made from the tip of a ray's tail. This is the most dangerous arrow because it is sharp at the end and swells after it enters. Besides it is saw-toothed, and is of itself poisonous. [90]

415 The catâoli is the carrying basket of the Carib women woven with rush called oüalloman. This basket does not look like the baskets of France. It has a rather large bottom and is completely open in the front. The two sticks are fastened with mahot bark four fingers wide which then passes around the head and is supported by the forehead rather than by the arms. They carry articles in it by tying them firmly with a small cord. They carry cotton hammocks, manioc, and other things. These would not stay inside unless they were fastened. Each woman has her own. [111] With regard to [482] lighter burdens they bend the elbow against the side and carry them with forearm upright, the hand opposite the shoulder, as when they carry calabashes full of oüicou. [124]

The iamánti is a double basket lined between the two walls with cachibou leaves. This basket is made of a reed called ticasguet. They also attach the sails of their canoes to this reed. [267] They pass two strings into the interweaving of the basket in order to tighten it. They also do the same with a crudely made basket covered with chibou leaves. This is used as a mold for the other basket made over it which they fasten with sticky strings. [147]

● [352] The matoútou is a small table woven of oüalloman reed. It is very neatly made and rests on four little sticks half a foot high. They make an offering by spreading cassava on this table and placing a calabash full of food on it. [357] Some ibichets [sifter, seive] are used to strain oüicou and the holes of this kind are close together. There are others used to sift manioc flour, the holes being square. The Caribs make them with oüalloman reeds. There are two shapes of sieves, round and square. The square shaped ones are more convenient because they are mounted on sticks which support them. [189]

415 252 The Carib manioc press is called mátabi. It looks like a long stocking, and is woven of oüalloman. It is hung by its upper end. When filled with manioc flour it has the appearance of a snake and also the name of one. The Caribs pass a large stick through the lower end of the press, (one end) of the stick being stuck under and held by a piece of wood. The upper end (of the stick) is loaded with some

301 two plates. These leggings are very much prized by the girls and [554] women because they are an infallible mark of their freedom; the slave women never wear them. Nevertheless, they are inconvenient and painful; when water gets these leggings they tighten so much that the women sometimes weep because of the pain it causes them.

9. Carbets, Houses, Beds, Pirogues, and Canoes

342 Concerning the dwellings, the houses or habitations of the Caribs, each family forms a settlement. The father of the family has his house, where he lives with his unmarried children [the young unmarried men]. The wives and all their unmarried children [boys and young unmarried women] live in their own houses around that of the father. These houses have no ceiling under the roof and are separated into two or three rooms. One is used for eating, another for sleeping and to receive guests who wish to visit them. Some have a special room where they put all the caconnes, that is to say, precious things like bows, arrows, clubs, axes, billhooks, and knives.
415 They also add their hammocks and their small baskets, where they keep their mirrors, scissors, necklaces, and chains of glass beads—in a word all their ornaments.

The other utensils used for eating and drinking are kept in the kitchens. These consist of small earthenware jars; canaris, which are large jars used in making odicou; and some other small vessels which they call coui. The coui are made of calabashes.

352 The rest of their furniture consists of small three-legged stools, carved from a single block of wood. They also use small tables with four wooden legs called matoutou, woven from latan [palm] leaves and reeds.

[341] Their gardens, where they plant provisions, are in the woods
344 separated from the place where they ordinarily live. In the midst of the houses there is a large common house [men's house] which they call a carbet. The carbet is always sixty to eighty feet long. They are made by putting large posts eighteen to twenty feet high into the ground. The upper ends of these posts are forked, and they lay a latan [palm] or some other very straight tree on these forks. Upon

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

342 Men slept in this structure; they and the boys ate, worked, and passed the time of day there. Women, however, entered only to serve the men.

Women's houses were each about half the size of the carbet. Their construction was the same, except that each had only a single doorway and was provided with a reed partition separating the room where the women and children slept from the kitchen.

The storage platforms were built on piles and roofed, but open on the sides.

●352 **Household furniture.**—Mats were used to cover the doorways of the houses. Within, hammocks were the chief articles of furniture (pl. 93). Made of a network of cotton thread, they were 6 feet (1.8 m.) long and 12 feet (3.6 m.) wide. The ends were tied by cords to two posts in the wall of the dwelling; often the cords extended along the sides of the hammock as decoration. Some hammocks were painted red or black. They had a small packet of ash at each end, which was believed to make them last longer. Small wooden tables and stools were used in many houses; some had cabinets in which to store weapons and utensils. The rafters also were a favorite storage place.

[484] When on canoe trips the *Carib* made temporary shelters by erecting posts, to which they attached hammocks, covering them with a roof of palm leaves.

DRESS AND ADORNMENT

291 **Clothing, hairdress, and toilet.**—Like the *Arawak*, the *Carib* had no clothing except for a small cotton apron worn by women over their genitals (pl. 93). In historic times this was ornamented with beads. Every
302 morning men washed themselves and sat in the carbet while the women combed their hair, anointing it with oil, and painted their bodies red. The women then dressed themselves in the same manner. The paint, urucú (roucou), was made by mixing oil with boiled and ground seeds from the bixa plant. It was brushed over the whole body, partially for decoration and partially as a protection against insects. On ceremonial occasions men also used black paint made from genipa; they had their wives paint it in streaks over their faces and bodies, using tiny hair brushes.

[332] Rich black hair was considered a sign of beauty. Both men and women wore it long, cutting only the part above the eyes. They let it hang free or sometimes bunched part of it on the back of the head, tying it with a cotton cord and decorating it with tail feathers of the macaw (arara). Only slaves had their hair cut short in the *Arawak* manner. Men plucked their beards, which they considered a deformity.

304 **Deformation and scarification.**—A mother flattened both the forehead and the back of her child's head. The *Carib* pierced the ears, nasal septa, and lower lip for the insertion of fishbones, feathers, stone pendants, or pieces of wood, stone, or shell. They used the latter only temporarily,

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

285 locally as corde caco (*Heteropteris platyptera*). The rectangular
415 variety are of closer weave and somewhat resemble trays.

(*c*) Cassava squeezer (fig. 21) (matapi or couleuvre, so called) has gone out of general use and become extremely rare in the last 20 years through neglect or inability on the part of the younger generation in their manufacture. The domestic article measures 4½ to 5 feet in length and about 4 inches across the mouth when not in use; its making entails the use of a great deal of larouman, of time, and of care. The local method seems to have been that described by Roth with regard to the Guiana productions, except that here the final strands seem to have been bound around a liana or bamboo ring sometimes instead of being woven into the more usual stirrup-like contrivance for taking the lever. I have endeavored to reintroduce their manufacture and general use, especially with regard to the smaller models, which might form an article of sale to tourists.

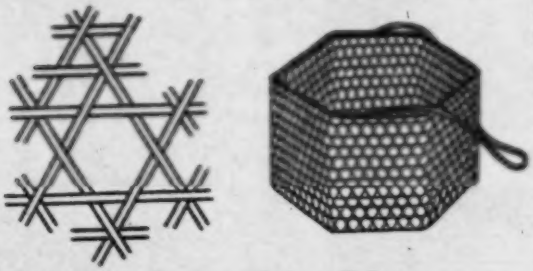

FIGURE 19.—"Panier ecaille."

285 (*d*) Matùtu, or Carib tables.
● 352 These have quite disappeared today, though some old men remember having seen them in their youth. From such descriptions as the latter could give me, they would seem to have resembled the rectangular hébichets, with short sticks, about 18 inches in height, set into the four corners. From all verbal accounts they were made of larouman, and not, as some authors state, from latanier (*Thrinax* sp.).

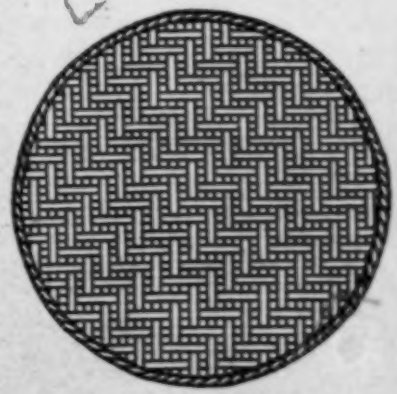

FIGURE 20.—Cassava sifter.

235 (*e*) Finger traps, or "wife leaders", as they are sometimes called, are also made of larouman, but have been described already in the section entitled "Childhood: Games and Pastimes."

(2) Roseau is often used, mixed with larouman, in Carib panniers destined for sale. It is of a purer white than the latter and more easily worked. The cane itself invariably forms the bordering or edging of the panniers. In recent years hats have been woven by the

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

285 415 (5) Latanier (*Thrinax* sp.), a fan-shaped palm which seems to have been used in the past, according to old authors, much more than at the present time, having then served in the manufacture of tables, squeezers, and even baskets. Perhaps the palm has become scarcer, or it may be that the authors were mistaken. Within the reserve its use is confined today to broom making, and to plaiting and sewing its septae into a sort of game basket (fig. 24) they call "djokom". The people in another part of the island (Penville), where there used to be many and still are a few Caribs, also make of latanier a kind of sack which they use for pressing their manioc.

[482]

FIGURE 23.—Shoulder basket.

(6) Bamboo is used as well as for the round baskets mentioned in (4) for making sambwa, a kind of round basket with narrowed mouth, used for carrying fish caught off the rocks. It is also employed as an alternate to cotton thread in making [217] kali, a local variety of fish pot or landing net used for catching flying fish (fig. 25). The sambwa is, except for its shape, of similar construction to the round radial-type baskets and has a cord handle. The kali

FIGURE 24.—Game basket.

have a bamboo frame and handle and an open hexagonal mesh (similar to that of the panier cocaille) of cotton thread or bamboo.

285 (7) Simple roll-up mats (fig. 26), on which children or others may [352] sleep, are made from the balisier leaf, dried and bound together horizontally to the required length by Bromelia twine.

(8) Bakwa (*Pandanus* sp.) and (9) vétiver (*Vetiveria odorata*), imported, one from the Pacific, the other from the East Indies, and used here for plaiting hats (an industry of obviously foreign origin) and occasionally for covering huts and shelters.

hammocks or smoking, crouched around their huts and appearing to meditate; they rarely speak and let their wives take care of all the work. Formerly they demanded absolute submission from them and did not permit them to take their meals with them. In the course of our trip, while we were passing in front of a Carib hut, we saw a young and strong man walking about calmly, surrounded by four children, the youngest of which was in his arms, while the women of the house busied themselves outside with the hardest work.

The Carib dwellings are rectangular huts more or less raised above the ground, with walls made of mixed straw of bamboo or some other wood and covered with palm leaves; sometimes they have over hangs as shelter against the sun. These huts differ little from what they were formerly, according to descriptions of them which the first observers left us, and at that time they called a group of huts a carbet(2),

> 2. This term has perpetuated itself in the French Antilles and in Martinique one still finds the village of Carbet and the peak of Carbet which dominates this settlement.

of which one was most important, in which an entire family lived. The house of the present Carib chief is of a more elaborate design, and the roof is of wood instead of thatch; inside it consists of four rooms, each containing a bed and chairs.

Personal property is usually simpler and consists of "hammocks," a word of Carib origin used in most European languages. The hammocks are made by the women out of cotton cultivated near the hut; they are braided and not woven, and existed even at the time of the conquest. They were dyed red with roucou, and according to Father Labat, there were some larger than others, called marriage hammocks, braided by mothers for their daughters when they were married, but in which two people never slept together. The household utensils are gourds of different sizes, vases of baked earth and skillfully woven baskets. The Carib basket serves the natives as chest and cupboard; /138/ it is made with the greatest care of reeds painted in different colors, and is so well constructed that water cannot pass through, and the cover of the basket fits the bottom so well that the heaviest rains cannot dampen the contents. Its shape is that of a rectangular parallelepiped twice as long as it is wide. It is very light, and the

11: Taylor E-5 (ca. 1930-1937)1946
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After the evening meal, the short period before sleep is usually occupied in recounting in great detail the day's experiences. Like archery and pottery, cotton-spinning and hammock-weaving have become things of the past; and as the average Carib home possesses at most one bed, most of the family sleep on the floor or on hard wooden benches.

Death, burial, and mourning customs have been discussed in a previous paper.[8]

There is in the Carib Reserve no ownership of land other than the right to its produce and further exploitation conferred by continuous use. It is otherwise with (planted) fruit-bearing trees, houses, domestic animals, tools and implements, furniture, and the produce of various pursuits whether in cash or kind. Children are given gardens, trees, young pigs or hens for their own. Grown offspring are of course expected to contribute as best they can to the general economy of their (joint) family so long as they remain with it. But when they go to live with a wife, or to make a separate establishment, they take away with them whatever things or rights are theirs. Thus, the house and its contents belong to whichever spouse built, bought, or inherited them, and in the case of separation would be so allotted. In the event of the death of one of the spouses, the surviving spouse inherits the property of the deceased, but is expected to divide movables in excess of personal requirements between grown offspring or deceased's nearest kin. Provision-gardens may, unless apportioned before the late owner's death, be left intact to be worked communally by the surviving spouse and offspring. The fact that all children are allotted gardens, pigs, etc., of their own tends to prevent squabbles over inheritance. A deceased wife's parents are supposed to help their widowed son-in-law unless and until he remarry into another family. When both parents are dead, the house and its contents belong by right to the youngest surviving child, irrespective of sex. Other property may continue to be held communally (when the family remains together), or be divided equally among all the children or according to agreement or to the expressed wish of the deceased. The "old-time" Caribs are said to have been "uncivilised" because they never left anything for their children.

Kinship, reckoned bi-laterally, is recognised to at least the fourth degree (common law), and often far beyond. Nevertheless, it is rare that any obligation is acknowledge outside the joint family. Therefore, because this is largely matrilocal, greater concern is usually shown for mother's than for father's kin. The (Creole) kinship terminology current today naturally reflects French rather than native social structure, but there are several peculiarities in its employment

8 Taylor, *The Caribs of Dominica*, p. 121.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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GRAMINEAE. Grass Family.

Andropogon bicornis Linnaeus, Sp. Pl. 1046. 1753.
Anatherum bicorne Beauvois, Ess. Agrost. 128. 1812.
Panache.

A species found from southern Mexico to Brazil and throughout the West Indies, usually on grassy slopes.

Panache is employed by the Carib as a second-rate thatching material while the hairs of the raceme are sometimes used to stuff pillows.

Specimen citation: 3166, 3352.

Bambusa vulgaris Schrader ex Wendland, Coll. Pl. 2: 26. t. 47. 1810.
Bambusa nieberi Griesbach, Fl. Br. W. I. 528. 1864.
Common Bamboo. — *kwéma* (« plume », « panache »).

Common bamboo, a native of the Old World, is now widely planted in the tropics of both hemispheres. In Dominica the beautiful arching plumes of this grass are familiar especially along roads and water courses at lower and middle elevations.

Wherever it is grown bamboo has a number of native uses. The Creoles of Dominica construct fishpots from the split stems, and the canes themselves with the septa removed often serve as temporary water pipes.

The Carib Indians dry the stems indoors and then split them into fine strands which are woven into *sambura*, a kind of round basket with a narrow mouth used for the catch made while fishing from the coastal rocks or in the rivers. Except for its shape the *sambura* is of similar construction (a round radial type) to baskets made of *mibi* (*Anthurium palmatum* and *Monstera pertusa*), liane pomme (*Passiflora laurifolia*), and the like. Bamboo is employed also in fashioning a strong type of garden basket and, as a substitute for cotton thread, in the making of *kali*, the Carib and local name for a kind of fishpot or landing net used to catch flying fish.

Specimen citation: 174.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

X 824

CYPERACEAE. Sedge Family.

Dichromena ciliata Vahl, Enum. 2: 240. 1805.

Rynchospora pura Griesbach, Fl. Br. W. I. 577. 1864.

L'Herbes Paillasse, Zeb Paillasse.

A common and attractive sedge of the West Indies and continental tropical America. In Dominica the plant may be found in grassy places at lower and middle elevations.

[352] The whole plant is dried by the Carib and is then used as a stuffing for mattresses.

Specimen citation: 3214

PALMAE. Palm Family.

Acrocomia aculeata (Jacquin) Loddiges ex Martius, Hist. Nat. Palm. 3: 286. 1843.

Acrocomia lasiospatha Griesbach, Fl. Br. W. I. 521. 1864, in part, non Martius.

Acrocomia sclerocarpa Dunn, Fl. Phan. Ant. Franc. 489. 1897, non Martius.

Glou-glou. — *iawdia*[1] (cf. Tupi *yawori*).

The glou-glou palm is the type species of the genus and as far as is known occurs only on low drier coastal areas on Dominica and Martinique.

[262 223] The small edible fruits possess a coconut-like pulp. Until recently a sort of wine was made by tapping the young inflorescence shoot («heart») near the base and allowing the collected juice to ferment. Breton (7) records an early use of the sharp [283] spines of *iawdia*: «... the spines, long as the finger, are used by the Carib in cording cotton».

Specimen citation: 3133.

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[1] This should not be confused with a montane palm, *Euterpe globosa* Gaertn., whose patois name, yaula or Gaula, seems to stem from this Carib name for the glou-glou palm.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

824 X

material is used also in calking canoes [22]. By some Indians mahoe noir fiber is considered superior to that of mahoe doux (*Hibiscus tiliaceus*); by others it is considered inferior. [396] [184]

Specimen citation: 3256.

Oxandra laurifolia (Swartz) A. Richard [23] in Sagra, Fl. Cub. 20. 1845.

Bois Pian.

A forest tree recorded in the Antilles from Cuba to Dominica.

The dense, fine-grained, tough, yellow wood is said to equal boxwood, and is imported into England under the name «lancewood spars» (18).

Bois Pian wood has a strong, pharmaceutical odor when cut, and its sap is said by some to have been used by the Caribs in the treatment of yaws («pians»). However, the name may allude to the characteristic yaw-like markings found on the trunk. [278]

Specimen citation: 28 (T), 129 (T).

LAURACEAE. Laurel Family.

Ocotea sp. [24]

Laurier de rose. — *kulúnako*.

In Dominica laurier de rose occurs on forested slopes from lower to middle elevations, but due to its general demand for construction purposes it has become rare.

The aromatic, strong, durable timber of this species formerly was much used by the Caribs for fashioning the boards on which they slept in their *mwina*, etc. [352]

Specimen citation: 102 (T).

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[22] When so employed it is mixed with gomme (gum elemi, *Dacryodes excelsa*) boiled in shark oil. [314] [237]

[23] A provisional identification, based only on sterile material.

[24] The available herbarium material of laurier de rose includes only staminate flowers making it difficult to determine the species with any certainty but the specimen suggests either *O. dominicana* Meisn. or *O. steninax* Mez. The species *Phoebe elongata* (Vahl) Nees has also been tentatively identified as laurier de rose.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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wound around the left wrist and forefinger. The spindle was set rotating by rolling its lower end (below the whorl) sharply down the thigh with the right hand. The thread thus spun was rolled onto the spindle-shank (above the guard) and the process recommenced. Cotton thread thus spun was used for weaving hammocks [39], head and leg bands [40], and more recently for mending clothes. Today cotton fiber is used principally for stuffing pillows and mattresses, and for calking canoes. However, a ritual bath, given to the mother after childbirth, utilized coton noir; it is discussed under *Ocimum micranthum*.

Specimen citation: 114 (T), 115 (T), 2541.

Hibiscus esculentus Linnaeus, Sp. Pl. 696. 1753.
Abelmoschus esculentus Moench, Meth. 617. 1794.

Okra. — Gombo. — *inéku* (see also *Lonchocarpus* spp.).

A native of the Old World tropics, this species is widely cultivated. It was first recorded from the West Indies in 1750 (21). and is a familiar garden vegetable in Dominica.

Okra is either eaten as a vegetable or is used as an ingredient in a local soup known as « calalou ». However, a Carib hunter must not put any gombo in the pot with the game he cooks or his dogs and gun would lose their power of taking any more game of that sort. The leaves are used as shampoo in washing the hair to promote growth. A superstition also exists that eaten gombo tops will cause one to meet the persons who have been speaking ill of one.

Specimen citation: 136 (T).

Hibiscus tiliaceus Linnaeus, Sp. Pl. 694. 1753.
Hibiscus elatus Swartz, Prodr. 102. 1788.
Pariti tiliaceum St. Hilaire, Fl. Bras. Merid. 1: 256. 1827.

Mahoe. — Maho (also spelled mahot, or mahaut) Doux. — *uainiu*, *uaiu*.

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[39] It is thought that the Island Caribs first introduced the cotton hammock into the Lesser Antilles from continental South America.

[40] Such articles were all listed by CHANCA (69) in his famous letter, and it is interesting to note that certain of these are still woven by the Caribs of Guiana.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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viduals throughout the drier coastal woodlands. The light wood is utilized in the West Indies for boats, canoes [42], tubs, etc. (8), while the silky floss of the fruit is the kapok of commerce and as such has many modern uses. These uses were prophesied by CHANCA (69) who noted great numbers of trees on Hispaniola.

This species is believed to be the home of spirits who would be angry if their house was disturbed. For this reason the tree is usually left alone. However, fromager trees are deciduous for a period from March to May at which time it is believed the tree spirits are absent. Presumably during this period the trees may be felled. Caribs rarely use the floss to stuff pillows and mattresses for they believe their sleep would be haunted ; instead they utilize the inferior floss of *Ochroma* for this purpose.

Specimen citation : 543, 1649, 3703.

Ochroma pyramidale (Cavendish) Urban, Fedde Repert. Beihefte. 5 : 123. 1920.

Ochroma lagopus Swartz, Prodr. 98. 1788.

Balsa, Corkwood. — Bois Flot. — *mápuia ámuse* (m) (« bush-spirit's stock »), *róbu*.

Balsa is a quick growing weedy tree common in the West Indies and on the continent from Central America to Bolivia. In Dominica it is generally found in woodlands at lower elevations.

The white, soft, very light wood is much employed for floats, rafts, aircraft construction, and generally as a cork substitute, while the bark yields both a tannin and a fiber used in making ropes (8). The commercial center of balsa wood production is in western Ecuador.

Caribs use the wooly hairs within the capsular fruits for stuffing pillows and mattresses.

Specimen citation : 3311.

Quararibaea turbinata (Swartz) Poiret in Lam. Encycl. Suppl. 4 : 636. 1816.

Myrodia turbinata Swartz, Prodr. 102. 1788.

Swizzle-Stick Tree. — Lélé.

[42] LAS CASAS records that canoes, each holding as many as 80 persons, were made from this species in Cuba and Hispaniola (35).